



ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without the written permission of the publisher.

1st Edition: October 2010

Supervised by:

Abdul Malik Mujahid

HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 00966-1-4033962/4043432 Fax: 4021659
E-mail: darussalam@awalnet.net.sa, riyadh@dar-us-salam.com Website: www.darussalamksa.com

K.S.A. Darussalam Showrooms:

Riyadh

Olaya branch: Tel 00966-1-4614483 Fax: 4644945
Malaz branch: Tel 00966-1-4735220 Fax: 4735221
Suwaydi branch: Tel: 00966 1 4286641
Suwailam branch: Tel & Fax-1-2860422

- **Jeddah**
Tel: 00966-2-6879254 Fax: 6336270
- **Madinah**
Tel: 00966-04-8234446, 8230038
Fax: 04-8151121
- **Al-Khobar**
Tel: 00966-3-8692900 Fax: 8691551
- **Khamis Mushayt**
Tel & Fax: 00966-072207055
- **Yanbu Al-Bahr** Tel: 0500887341 Fax: 04-3908027
- **Al-Buraida** Tel: 0503417156 Fax: 06-3696124

U.A.E

- **Darussalam, Sharjah U.A.E**
Tel: 00971-6-5632623 Fax: 5632624
Sharjah@dar-us-salam.com.

PAKISTAN

- **Darussalam**, 36 B Lower Mall, Lahore
Tel: 0092-42-724 0024 Fax: 7354072
- **Rahman Market, Ghazni Street**, Urdu Bazar Lahore
Tel: 0092-42-7120054 Fax: 7320703
- **Karachi**, Tel: 0092-21-4393936 Fax: 4393937
- **Islamabad**, Tel: 0092-51-2500237 Fax: 512281513

U.S.A

- **Darussalam, Houston**
P.O Box: 79194 Tx 77279
Tel: 001-713-722 0419 Fax: 001-713-722 0431
E-mail: houston@dar-us-salam.com
- **Darussalam, New York** 486 Atlantic Ave, Brooklyn
New York-11217, Tel: 001-718-625 5925
Fax: 718-625 1511
E-mail: darussalamny@hotmail.com

U.K

- **Darussalam International Publications Ltd.**
Leyton Business Centre
Unit-17, Etloe Road, Leyton, London, E10 7BT
Tel: 0044 20 8539 4885 Fax: 0044 20 8539 4889
Website: www.darussalam.com
Email: info@darussalam.com
- **Darussalam International Publications Limited**
Regents Park Mosque, 146 Park Road

AUSTRALIA

- **Darussalam**: 153, Haldon St, Lakemba (Sydney)
NSW 2195, Australia
Tel: 0061-2-97407188 Fax: 0061-2-97407199
Mobile: 0061-414580813 Res: 0061-2-97580190
Email: abumuaaz@hotmail.com
- **The Islamic Bookstore**
Ground Floor-165 Haldon Street
Lakemba, NSW 2195, Australia
Tel: 0061-2-97584040 Fax: 0061-2-97584030
Email: info@islamicbookstore.com.au
Web Site: www.islamicbookstore.com.au

CANADA

- **Nasiruddin Al-Khattab**
2-3415 Dixie Rd, Unit # 505
Mississauga
Ontario L4Y 4J6, Canada
Tel: 001-416-418 6619

FRANCE

- **Editions & Librairie Essalam**
135, Bd de Ménilmontant- 75011 Paris
Tél: 0033-01- 43 38 19 56/ 44 83
Fax: 0033-01-43 57 44 31
E-mail: essalam@essalam.com.

MALAYSIA

- **Darussalam**
Int'l Publishing & Distribution SDN BHD
D-2-12, Setiawangsa 11, Taman Setiawangsa
54200 Kuala Lumpur
Tel: 03-42528200 Fax: 03-42529200
Email: darussalam@streamyx.com
Website: www.darussalam.com.my

SRI LANKA

- **Darul Kitab 6**, Nimal Road, Colombo-4
Tel: 0094 115 358712 Fax: 115-358713

INDIA

- **Islamic Books International**
54, Tandel Street (North)
Dongri, Mumbai 4000 09, INDIA
Tel: 0091-22-2373 4180
E-mail: ibi@irf.net

SOUTH AFRICA

- **Islamic Da'wah Movement (IDM)**
48009 Qualbert 4078 Durban, South Africa

Ibn Katheer

The Valley came Alive

Life of the Last Messenger

Taken from

Al-Bidayah wa'l-Nihayah

Translation and Researched by
Research Department of Darussalam



Contents



| | |
|--|----|
| Preface to the Revision | 9 |
| The Plan of Action for This Book:..... | 11 |
| Publisher's Preface | 15 |
| The Biography of the Messenger of Allah ﷺ | 18 |
| Chapter on The Birth of the Messenger of Allah ﷺ | 23 |
| A Description of His Noble Birth ﷺ | 25 |
| Chapter Pertaining to the Signs on the Night of His Birth | 30 |
| His Nursemaids and Wet Nurses | 32 |
| Wet-Nursing of the Prophet ﷺ by Haleemah Bint Abi | |
| Dhu'aib As-Sa'diyyah | 33 |
| Regarding His Journey With His Uncle, Abu Talib to | |
| Ash-Sham and What Happened With Baheera, the Monk... | 40 |
| Regarding His Upbringing and Allah's Sufficiency for | |
| Him, His Protection of Him..... | 41 |
| The Part Played By the Prophet ﷺ in the Sacrilegious War | 44 |
| The Part Played By the Prophet ﷺ in the Treaty of | |
| Al-Fudool (Virtuous) | 45 |
| Marriage of the Prophet ﷺ to Khadeejah Bint Khuwailid Ibn | |
| Asad Ibn 'Abdul-'Uzza Ibn Qusayy | 47 |
| Quraish's Rebuilding of the Ka'bah Five Years Before | |
| the Start of His Prophetic Mission..... | 49 |
| The Book of the Sending of the Messenger of Allah ﷺ | |
| and Mention of the Signs of That..... | 57 |
| The Story of 'Amr Ibn Murrah Al-Juhani..... | 66 |
| Regarding the Communications of the Jinns: Being the | |
| Words They Placed On the Lips of the Soothsayers and | |
| Which They Caused to Be Heard From Within the Idols ... | 74 |
| Chapter on How the Revelation Began to Come to the | |
| Messenger of Allah And Mention of the First Thing | |
| Revealed to Him From the Qur'an | 78 |

© Mak-taba Dar-us-Salam, 2010

King Fahd National Library Cataloging-in-Publication Data

Ibn Kathir, Ismail Ibn Omar, 774 H.

The valley came alive life of the last Messenger. / Ismail Ibn Omar, 774 H. Ibn Kathir - Riyadh, 2010

pages: 326. Size: 14x21 cm

ISBN: 978-603-500-047-5

1- Muhammad, Prophet 632 1- Title

214.61 dc 1431/8910

L.D. no. 1431/8910

ISBN: 978-603-500-047-5

| | |
|---|-----|
| Mention of His Age at the Time When He Was Sent and the History of It..... | 81 |
| Section Regarding How the Revelation Came to the Messenger of Allah | 98 |
| Section Regarding the First People to Embrace Islam, Then Mention of the Earliest Companions to Embrace Islam | 104 |
| The Story of How Hamzah Ibn 'Abdul Muttalib, the Paternal Uncle of the Prophet, Embraced Islam..... | 114 |
| The Story of How Abu Dharr Embraced Islam..... | 115 |
| The Story of How Dimad Embraced Islam | 118 |
| The Story of Al-irashi and the Quraish's Attempt at Harming the Prophet..... | 129 |
| Heightened Persecution of Weak Muslims | 134 |
| The polytheists' disputation of the Messenger of Allah and his establishing an irrefutable proof on them and their acknowledgement of the Truth | 144 |
| Hijrah of those who migrated among the Companions of Allah's Messenger from Makkah to Abyssinia..... | 149 |
| The Mentioning of the Annulment of the Pact of Boycott. | 177 |
| The Story of 'A'sha Banu Qais Ibn Tha'labah | 183 |
| The Story of the Wrestling of Rukanah and How He Sees the Tree Which the Prophet Called and It Returned | 184 |
| The Journey by Night of Allah's Messenger, peace and blessing of Allah be upon him, from Makkah to Jerusalem and then his ascension therefrom to the heavens..... | 192 |
| The Splitting of the Moon in the Time of the Prophet, Peace and Blessings of Allah be Upon Him | 204 |
| The Death of Abu Talib, the uncle of Allah's Messenger and soon after, Khadeejah Bint Khuwaiyid, the wife of Allah's Messenger..... | 206 |
| Concerning the death of Khadeejah and a mention of some of her excellence and virtues | 208 |
| The Prophet's Marriage to 'A'ishah Bint Abu Bakr As-Siddiq and Sawdah Bint Zam'ah | 210 |
| Allah's Messenger Goes to the People of At-Ta'if to Invite Them to Allah and to the Aid of His Religion and They Reject Him .. | 213 |

| | |
|--|-----|
| Arrival of the Delegates of the Ansar Year After Year Till They Pledge Allegiance One After the Other..... | 221 |
| Iyas Ibn Mu'adh's Acceptance of Islam..... | 222 |
| The Dawn of Islam Among the Ansar | 225 |
| The Story of the Second Pledge of 'Aqabah..... | 232 |
| Commencement of the Migration to Madinah | 239 |
| Circumstances Leading to the Migration of Allah's Messenger | 245 |
| Migration of Allah's Messenger from Makkah to Madinah along with Abu Bakr As-Siddiq | 250 |
| The Story of Umm Ma'bad Al-Khuzaa'iyyah | 265 |
| Prophet Muhammad's Entry into Madinah, where He He Established His Residence, and Related Issues | 268 |
| Notable events and occurrences of the first year of the hijrah of the Prophet | 279 |
| Abdullah Ibn Salam Accepts Islam | 282 |
| Khutbah of the Messenger of Allah on that Day | 284 |
| The Building of his Noble Mosque During His Stay at the Residence of Abu Ayyoob Al-Ansari | 286 |
| Ttory of the Construction of the Prophet's Mosque upon his plan | 289 |
| A Reminder on the Excellence of this Noble and Exalted Mosque | 290 |
| The Fever of Madinah Afflicts the Muhajiroon, but the Messenger was Spared by the Wisdom and Power of Allah He Suppliated Allah and He Removed the Fever from Madinah .. | 292 |
| Establishment of a Pact of Brotherhood Between the Muhajiroon and the Ansar | 294 |
| The Prophet's Formation of Brotherhood Between the Muhajiroon and the Ansar..... | 297 |
| The death of Abu Umamah As'ad Ibn Zurarah, One of the Twelve Delegates on the Night of the Pledge of 'Aqabah .. | 300 |
| The Birth of Abdullah Ibn Az-Zubair in Shawwal, the year of Hijrah | 301 |
| Allah's Messenger Consummated His Marriage with 'A'ishah in Shawwal | 301 |

| | |
|---|-----|
| The Legislation of Adhan (the call to prayer) Upon the Arrival of the Prophet in Madinah | 302 |
| Expedition of Hamzah Ibn Abdul-Muttalib | 304 |
| The Expedition of Ubaidah Ibn Al-Harith Ibn Abdul-Muttalib | 305 |
| Expedition of Sa'd Ibn Abi Waqqas | 305 |
| Events of the Second Year of Hijrah | 305 |
| The Book of Military Expedition | 305 |
| Those Who Accepted Islam Among the Jews Out of Dissimulation | 310 |
| The first military expedition was the expedition of Al-Abwa' Also Referred to as the Battle of Waddan | 311 |
| The Ghazwah of Buwat Toward Radwa | 315 |
| The First Battle of Badr | 316 |
| Detachment of Abdullah Ibn Jahsh Which Was Incidental to the Great Battle of Badr | 316 |
| The Changing of the Qiblah in the Second Year of Hijrah Prior to the Battle of Badr | 319 |
| The Obligation of Fast of Ramadan in the Second Year Prior to the Battle of Badr | 324 |

In the Name of Allah, the Most Beneficent, the Most Merciful

Preface to the Revision

All praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

The Biography of the Messenger of Allah ﷺ

**and a Report of His Times, His Battles, His Military
Campaigns, the Delegations That Came to Him, His Qualities,
His Virtues and His Signs**

**Chapter on Mention of His Illustrious Lineage and the
Nobility of His Excellent Origins**

Allah, Most High, says, "Allah knows best with whom to place His Message" (*Soorah Al-An'am* 6:124) and when Hiraql (Heraclius), the emperor of Rome, asked Abu Sufyan about his characteristics, "What is his family status amongst you?" Abu Sufyan replied, "He belongs to a good (noble) family amongst

us." After asking several more questions, he said, "In fact, all the Messengers come from such families amongst their respective peoples." ⁽¹⁾ That is, from among the noblest of them and the largest of their tribes – may Allah's Blessings be upon them all.

He is the master of the sons of Adam ﷺ and the most honorable of them in the life of this world and in the Hereafter: Abul-Qasim and Abu Ibrahim, Muhammad and Ahmad, the Eradicator, through whom disbelief was eradicated, the final Prophet, after whom there will be no prophet, the Gatherer, who gathered the people (to follow) in his footsteps, the Follower (of all other Prophets), the Prophet of Repentance, the Prophet of War, the Seal of the Prophets, the Conqueror, Ta Ha, Ya Seen and 'Abdullah.

Al-Baihaqi said, "Some of the scholars added that Allah called him a Messenger, a Prophet, Unlettered, a Witness and Bearer of Glad Tidings, a Warner, a Caller to Allah, by His Permission, a Lamp Spreading Light, Compassionate and Merciful, a Blessing and a Guide in the Qur'an."

He is the son of 'Abdullah, who was the youngest of his father, 'Abdul-Muttalib's children and he was the second sacrifice, who was ransomed for a hundred camels.

Imam Abu Ja'afar Ibn Jareer – may Allah have mercy on him – spoke at the opening of his *Tareekh* about this in great detail and in a clear and beneficial manner. A *Hadith* has been related in which he claimed while on the pulpit that he was descended from 'Adnan. But Allah knows better with regard to its authenticity. Likewise, Al-Hafiz Abu Bakr Al-Baihaqi narrated on the authority of Abu Bakr Ibn 'Abdur-Rahman Ibn Al-Harith Ibn Hisham, "The Prophet ﷺ was informed that some men from Kindah were claiming that they were from him and he was from them. He said, 'Al-'Abbas and Abu Sufyan Ibn Harb only used to say that when

(1) Narrated by Al-Bukhari (7).

they came to Al-Madinah, in order to be given safety there and they were given safety, but we will not deny our forefathers; we are Banu An-Nadr Ibn Al-Kindah.' He said that the Prophet ﷺ delivered a sermon in which he said, 'I am Muhammad, son of 'Abdullah, son of 'Abdul-Muttalib, son of Hashim, son of 'Abd Manaf, son of Qusayy, son of Kilab, son of Murrah, son of Ka'b, son of Lu'ayy, son of Ghalib, son of Fihr, son of Malik, son of An-Nadr, son of Kinanah, son of Khuzaimah, son of Mudrikah, son of Ilyas, son of Mudar, son of Nizar. And people do not split into two groups except that Allah has made me in the best of them. I have been produced from between my two parents and I am not affected by anything from the iniquity of the *Jahiliyyah*. I came forth from marriage and I did not come forth from fornication – from the time of Adam until I was born of my parents – and I am the best of you in soul and the best of you in lineage.'

(1) This *Hadith* is very *ghareeb*, from the *Hadith* of Malik. Al-Qudami was alone in narrating it and he is weak. But we shall cite supporting narrations and other sources for it. Among them is the saying of the Prophet ﷺ that "I came forth from marriage, not from fornication."

And 'Abdur-Razzaq narrated on the authority of Abu Ja'afar Al-Baqir regarding the Words of Allah, Most High: "Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well)." (*Soorah At-Tawbah* 9:128) that it means that he was not affected by anything of the birth of the *Jahiliyyah*. He said, "The Messenger of Allah ﷺ said, "I came forth from marriage and I did not come forth from fornication." And this is *mursal*, *jayyid*. Al-Baihaqi also narrated it, on the authority of Ja'afar Ibn Muhammad, on the authority

(1) Narrated by Al-Baihaqi in *Dala'il An-Nubuwwah* (1/118). The author mentioned that it is very *ghareeb*, that Al-Qudami was alone in narrating it and that he is weak. But he cited supporting narrations for it. And Allah, Most High, knows better.

of his father. He said, "The Messenger of Allah ﷺ said, "Verily, Allah produced me from marriage and He did not produce me from fornication." (1)

And it has been confirmed in *Saheeh Al-Bukhari* on the authority of Abu Hurairah ؓ that he said, "The Messenger of Allah ﷺ said, 'I was sent from the best of generations of the sons of Adam, generation after generation, until the generation in which I was sent'." (2)

And in *Saheeh Muslim* on the authority of Wathilah Ibn Al-Asqa' that the Messenger of Allah ﷺ said, "Verily, Allah chose from Isma'eel from among the children of Ibrahim and He chose from among the children of Isma'eel Banu Kinanah and from among Banu Kinanah He chose Quraish and from Quraish He chose Banu Hashim and He chose me from Banu Hashim." (3)

Imam Ahmad narrated on the authority of Al-'Abbas ؓ that he said, "The Prophet ﷺ was informed about some of the things that the people were saying and so he ascended the pulpit and said, 'Who am I?' They said, 'You are the Messenger of Allah ﷺ.' He said, "I am Muhammad, son of 'Abdullah, son of 'Abdul-Muttalib. Verily, Allah created mankind and made me among the best of His creation. And He made them into two groups and He made me in the best group. He created the tribes and He made me in the best tribe. He made them families and He made me in the best family. So I am the best of you in family and I am the best individual among you.' May the blessings and peace of Allah be upon him forever, until the Day of Judgment."

And it has been confirmed in an authentic *Hadith* that the

(1) This *Hadith* is *hasan*; it was narrated by Al-Baihaqi in *Ash-Shu'ab* (2/140, No. 1396).

(2) Narrated by Al-Bukhari (3557).

(3) Narrated by Muslim (2276).

His Nursemaids and Wet Nurses

Umm Aiman, whose name was Barakah was his nursemaid and the Prophet ﷺ had inherited her from his father. When he grew up, he manumitted her and married her to his freed slave, Zaid Ibn Harithah and she bore him Usamah Ibn Zaid (may Allah be pleased with them all). The freed slave of his uncle, Abu Lahab, whose name was Thuwaibah, breastfed him, with his mother before Haleemah As-Sa'diyyah.

Al-Bukhari and Muslim narrated in their *Saheehain*, on the authority of Umm Habeebah Bint Abi Sufyan (may Allah be pleased with her) that she said, "O, Messenger of Allah! Marry my sister, the daughter of Abu Sufyan." The Prophet said, "would you like that?" She replied, "yes, for even now I am not your only wife and I would like that my sister should share the good with me." The Prophet said, "but that is not lawful for me." She

said, "we have heard that you want to marry the daughter of Abu Salamah (or in another narration: Durrah, the daughter of Abu Salamah)." He said, "(do you mean) the daughter of Umm Salamah?" She said, "yes." He said, "even if she were not my stepdaughter, she would be unlawful for me to marry as she is my fosterniece. I and Abu Salamah were suckled by Thuwaibah. So you should not present your daughters or your sisters (in marriage) to me." ⁽¹⁾ Urwah added, "Thuwaibah was the freed slave girl of Abu Lahab whom he had manumitted, and then she suckled the Prophet ﷺ. When Abu Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abu Lahab said, "I have not found any good since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaibah." ⁽²⁾

Wet-Nursing of the Prophet ﷺ by Haleemah Bint Abi Dhu'aib As-Sa'diyyah

Muhammad Ibn Ishaq narrated on the authority of 'Abdullah Ibn Ja'afar Ibn Abi Talib that he said, "It was related regarding Haleemah Bint Al-Harith that she said, 'I came to Makkah with a group of women'..." and Al-Waqidi cited with his *isnad* that they were ten in number and that they were from Banu Sa'd Ibn Bakr who had come looking for children to wet-nurse during a year of drought. She added, "I arrived on a white donkey belonging to me. I had our baby with me and an old she-camel, which I swear by Allah did not give us even a drop of milk. We did not get even a moment of sleep that night because my hungry baby was crying and there was no milk to be had from my breast or

(1) Narrated by Al-Bukhari (5101) and Muslim (1449).

(2) Narrated by Al-Bukhari (1449).

from the she-camel with which to feed him. When we reached Makkah, we looked for children to suckle and the Messenger of Allah ﷺ was offered to every woman among us, but they all refused him saying that he was an orphan. That was because we hoped for a good reward from the child's father. We said, 'An orphan! And what can his mother do?' We disliked to take him because of that. Every woman who came with me found a child to suckle but I. Before we departed, I said to my husband, 'By Allah, I hate to return among my friends without a baby to suckle. I will go and take that orphan.' He said, 'There is no harm for you if you do. Perhaps Allah will bless us through this orphan.' So I went and took him because there was no other alternative. On my way back, as soon as I put him in my lap, my breasts overflowed with milk, which he drank until he was satisfied and so did his fosterbrother. Then both of them slept, while before this, we had not been able to sleep because of my son's crying. My husband went to the old she-camel to milk it and to his surprise, its udders were full. He milked it and we both drank the milk until we were completely satisfied; and thereafter, we spent a good night. In the morning, my husband said, 'By Allah, Haleemah, you have taken a blessed child. Have you not observed the goodness and blessings that we have enjoyed since you took him last night?' And Allah, the Almighty, the All-Powerful continued to bestow blessings on us. I carried him with me, as we rode back on my jenny (female donkey) and it went at such a speed that the other donkeys could not keep up with it, so that my fellow travelers said to me, 'Woe to you, O, daughter of Abu Dhu'aib! Is this the same jenny that you rode when you set out with us?' I said, 'Yes, by Allah, it is the very same.' They said, 'By Allah, there is certainly something unusual about it!' At last we reached the land of Banu Sa'd and I do not know of any land more parched and drought-stricken than that land. But in spite of this, my sheep would graze and return with udders filled with milk and we would take as much as we wanted, while the sheep of all those around us did not give a single drop

of milk. Their sheep became so hungry that their owners would say to their shepherds, 'Woe to you! See where the sheep of the daughter of Abu Dhu'aib are grazing and let your sheep graze with them.' So they would put them to graze where my sheep were grazing, but their sheep would return hungry and without a drop of milk in their udders. My sheep, on the other hand, would return with udders full of milk and we would take what we wished. Allah continued to bestow this blessing on us, which we gratefully acknowledged, until Muhammad reached two years of age, at which time, he was growing at a rate that exceeded that of the other children. By Allah, by the time he had attained the age of two years, he was a sturdy child. So we took him to his mother, though we were keen to keep him with us because of the blessings we had enjoyed as a result of having him. When his mother saw him, I said to her, 'Let us return with our boy next year, for we fear that he may be affected by the infectious disease that is present in Makkah.' By Allah, we continued to press her until she said, 'Yes,' and she let him go with us. He remained with us for two or three months after that. Then one day, while he was outside, behind our dwellings with a fosterbrother of his, playing with our lambs, that fosterbrother came running to us and said, 'Two men wearing white garments came to my Quraishi brother and they laid him down and cut open his belly!' My husband and I went out and raced over to him and we found him standing, his face pale. My husband embraced him and said, 'O, my son! What happened to you?' He said, 'Two men wearing white garments came to me and they laid me down and opened up my belly. Then one of them took something out of it and they cast it aside. Then they returned it (my belly) to its former state.' So we took him back to the house with us. My husband said, 'O, Haleemah! I fear that something might have befallen our son, so let us take him back to his family before something that we fear appears in him.' Haleemah said, 'So we carried him to his mother and when we arrived, she said, what has caused you to return him, when you were earlier insisting that